

Free Time as a Philosophical Category

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Resume: In the article, the author discusses the time budget, the specifics of working and non-working time. Determines the place and value of free time in the time budget. Generalizes and analyzes the views of modern scientists about the structure of free time and ways to optimize it.

Keywords: free time, structure of free time, working hours, non-working hours, optimization of free time.

INTRODUCTION. The problem of leisure time has always been of interest in socio-political and philosophical literature. There are many unresolved issues and controversies in the sociology of leisure. This is primarily due to the lack of a single point of view on its classification in the modern literature devoted to this topic.

LITERATURE ANALYSIS AND METHODOLOGY. The problem of the use of leisure time in the history of philosophical teachings arose with the first utopias, and even today much is disputed and ambiguous here. In developing the question of the organization of post-social time, the earlier utopian socialists T. More, T. Campanella, and others suggested that "it is voluntary, but not to spend this time on hours of indifference and ignorance.". They include science, interviews, reading, storytelling, writing, walking, mental and physical skills development, active games, sports, music, singing, and more in these types of activities. In their view, free time should be used for the benefit of man and society with joy, without forbidden pleasures, and in a dignified manner[1]

DISCUSSION. In an ideal society, there is a sensible approach to organizing leisure time, but who sets this logic? How are human needs taken into account? These questions are easy to find First of all, they are limited to a minimum. it's not. With the development of capitalist relations, rationality in human development becomes the main criterion of his activity, both in labor and in his spare time.

Representatives of critical utopia also emphasize the importance of making maximum use of the knowledge gained by science, improving and accumulating this knowledge, and more usefully combining all the achievements of science, art, and crafts. According to the philosopher Henri Saint-Simon, the symbol of the ideal organization of leisure time is not in the control of certain people who hold public office and choose which direction society should go. The scientist emphasizes that the management of humanity is carried out by the social organism itself, it does not depend on human arbitrariness and is available to anyone with sufficient knowledge[2]

Charles Fourier, in turn, opposed the philosophical rationalism of the thirteenth century. According to him, it is impossible to make a person happy without studying him and satisfying his passions[3]. Therefore, this situation should be approached carefully. Management is done only conditionally, because emotion is only an advisory body, it only reflects the "power of social thought" and means that the high titles that are retained are not real, given people's desire for greatness and glory[3, 480- p].

Thus, Sh.Fur sees his dignity as the basis of freedom of time and, in contrast to the rationalist approach, offers to give the right direction to activism and tendencies. People studied their

interests and aspirations accordingly. According to the scientist, this means that if each individual is free to do what he wants, everyone's needs will be met without the coercive measures used by the modern social system. Fourier proves that everyone in the world is born with a tendency to work, that absolute laziness is nonsense, and that the need to be active and motivate one's body is inherent in the nature of the human psyche. So there is no need to force people to work, just to give them the right direction for their natural activities. He points out that under wise commands, work can become a pleasure if everyone follows their own inclinations.

In short, as early as the early nineteenth century, scientific thought described the time of the individual in a just social order as a valuable asset in itself, in work and leisure, in science and art. The principle of rationality is based not on utility, but on the freedom and intrinsic value of the movement, its spiritual direction of "uniting and perfecting personal interests" [4].

As a result, a person develops a desire to bring happiness and joy to others. As a result, "the industrious man becomes more attached to his activities," uses his abilities more boldly, and becomes happier, clearly realizing the legitimacy of his aspirations[5]. So you need to "create" free time.

In addition to pure physical limits, the lengthening of the working day occurs for ethical reasons. Man needs time to meet his intellectual and social needs, the extent and quantity of which is determined by the general state of culture.

It should be noted that the development of the problem of leisure in the economic and social spheres of society by science has been carried out for many years. Over the years, socio-political theory has repeatedly gone through difficult periods and has undergone significant deformation. They also came up with some important ideas about the concept of leisure and the possibilities of turning it into "real wealth". Of course, there are achievements in this area, but they are not achievements that allow us to see the problem comprehensively and effectively, or even to solve it. This forces us to look for a new approach to the problem of leisure. In order to philosophically understand the need for such an approach to the organization of leisure time, it is important that we identify the key concepts that apply in the research process.

Many interpretations of this social phenomenon can be found in the scientific literature. There are different approaches to this definition, emphasis, criteria, important characters. The majority of researchers agree that the nature of leisure time is determined by certain activities that correspond to an unregulated system of human activity. This system excludes physiological and needs-based time to work in households and personal supportive households. In other words, the qualification assessment of free time is offered through its cost structure[6].

This structure looks like this: all the time of a person during the day, week, month, etc., is divided into periods of performing certain functions. If we take a daily time budget, then in a simplified way it will be two equal periods. The first is called working time and is directly related to the production process. The second is non-working time, which is outside the working time process. The second, in turn, is subdivided into smaller periods that indicate the type or direction of movement in it. Non-working time includes work-related time: preparation for work, the way to it, breaks in it, sanitary and hygienic procedures, as well as work in households and personal aids, raising children, providing them with caring, meeting physiological needs, and so on.

This time is also different with professions, but they are based on freedom of choice and are focused on leisure and development. As you can see, a functional appraisal approach in interpreting the concept of "leisure" artificially separates working time in the field of material production from creative research, study, and self-education. This makes it easier to study the time budget, allowing you to observe the dynamics of quantitative changes over an unregulated period, free from household chores and not related to the performance of natural physiological functions. However, this approach does not lead to a deep social general essence of leisure.

Another approach that expands the scope of the definition of the concept of leisure time is

proposed by the scientist B.A. Grushin in his book “Leisure: Current Problems”, which suggests that time is free from unchanging tasks. But if we approach this formula, as you know, in terms of undisputed tastes, then any “unchanging obligation” can act as an internal need. Therefore, it is not the power of “external purposefulness” that forces a person to do it, but much more effectively - the impulse of the inner value of the action [7].

Clearly, the characteristics of leisure time that are reflected in people’s specific activities are important in principle. But the main feature that must be inherent in any activity in this period is freedom.

Freedom is the essence of all human life. In this case, the best way for a person to have free time is not to take him away from work, but to give him the opportunity to express himself in every way. We believe that this will be the most acceptable step towards freedom of time for man. Ultimately, it serves as a platform to substantiate the concept of time optimization given to us.

It is a shift in focus to the independent value of the movement that opens the way for the creativity and approach of the individual’s initiative in organizing their time. With this, in practice, the person can refuse to rationalize the leisure time of the object and provide opportunities to optimize the leisure time of the subject, that is, to adapt it to their aspirations and interests.

After all, emotions such as love, compassion, pleasure, and longing do not make sense and do not fall into generally accepted categories, but most of these emotions determine a person’s behavior at any given time, making him or her self-conscious. -self-esteem or vice versa. However, practice shows that functional-assessment would be fair if we consider leisure or recreational sublimation activities instead of “leisure” within non-working time periods. Such an interpretation will undoubtedly help to prevent ‘higher target appropriateness’ by showing leisure activities.

On the other hand, it opens up ways of rationalization that allow free time to be useful and fun. An analysis of the different approaches to defining the concept of leisure has led us to the conclusion that leisure is a time of naturally valuable behavior, filled with activities or emotional states that maximally reflect and perform a person’s inner nature. does not contradict the moral imperative. Therefore, we have the right to emphasize that the definition of the deep social nature of leisure time as a real wealth of society is not absolutely necessary to free it from activities that are not practiced, but an integral condition of such time is its independence. In this case, the value of the act is its conformity to the internal purpose. Although the priority of this approach does not belong to us, it is impossible to justify the proposed concept of leisure.

An alternative to the functional-evaluative approach is the principle of leisure detection, developed by L.A. Gordon and V.V.Klopov in the early 1970s. They found that this assessment classification, which was used and applied almost everywhere, was not very legitimate[8].

In the future, many researchers of this problem have destroyed their main ideas, although they have not clearly criticized these rules.

In our opinion, free time is allocated to an independent sphere of public life, in addition to material and spiritual resources, it also requires social regulation. If this is not regulated, the growth of leisure time will not only be a blessing, but will also become a factor in disrupting public and private life[8].

In the recent past, government regulation has been a very characteristic approach, understood as bureaucratic as well as centralized. The desire to exaggerate the importance of social regulation stems from this, and therefore emphasizes that man cannot manage his free time without carefully rationalizing the state apparatus.

Of course, both approaches have the right to manifest themselves with their weaknesses. However, we would like to point out that some see this as an event as a “time of freedom for us” and others as the essence of a “time of freedom for us”. In our opinion, they cannot be changed

and cannot be resisted. However, it seems necessary to describe their differences within a dialectical unit, and this is natural. If an event is optimized as close as possible to the essence, then the essence deepens and expands through the diversity of its events. Thus, through the correct distribution of the essence of free time, it transforms self-assessment into the maximum number of actions and activities, which in turn increases the development of the individual.

Naturally, it allows you to restore the vitality of your free time. However, its completeness depends not only on the functional filling of free time with recreational activities, but also on the presence in it of an element of special significance.

Some researchers, in order to use leisure time wisely, completely deny the positive aspects of leisure time, which is inactive and of individual importance, saying that “leisure time itself is an activity and leisure time is free. when it comes to rational use, they emphasize social significance” [9].

In our view, man does not do everything consciously, the unconscious elements of the human psyche become active at rest and cannot be deducted. Pure physiological relaxation, disconnection from external stimuli, self-withdrawal, is in many ways an activity that is a prelude to creativity, i.e., of individual importance.

Proponents of rationality are leisurely as an assessment of the purely social significance of use, they forget that without the individual importance of leisure time, individual interest, independence, in which its development is very important, is not formed. Such an approach is the basis for the development of conformism, lack of initiative, lack of spirituality. To avoid this, an abstract approach to the rational use of free time is not enough. It is necessary to take into account social, demographic, professional, regional and national, as well as individual characteristics, and thus achieve maximum opportunities for self-esteem.

With an effective social control system based on social and personal responsibility, the process of freely selecting the best model and method of activity in free time is described as the process of optimizing leisure time.

The main category of young people is forced to study and combine work in some cases (foreign language courses, management, computer technology, etc.) due to the need to pay for study or study in parallel. In such an environment, it is very important to fill the free time of young people with activities that have a restorative and developmental character for the diversity of human forces. At the same time, it is important that this activity is based on the interests of young people, their desire for free choice.

Indeed, in a video conference chaired by the President of the Republic of Uzbekistan Shavkat Mirziyoyev to discuss measures to ensure youth employment and meaningful organization of leisure time, he stressed the need to organize this work in two important areas. The first is to support youth entrepreneurship and provide them with employment through vocational training, and the second is to organize meaningful leisure time for young people[10]. At the same time, the meaningful organization of leisure time for young people requires the activities of cultural centers, parks and sports complexes, strengthening their material and technical base and revitalizing the activities of various clubs. This allows for more and better development in terms of quality, rather than increasing leisure time in a timely manner. As a result, young people have the opportunity to grow in line with modern requirements.

CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS. Ways to achieve this, as well as approaches to defining the essence of free time, are also different. In order to improve this situation, it is necessary to reduce losses and regulate the structure of non-working time expenditures. ‘age can be achieved by facilitating and modifying. In this case, there is a rational approach. This is natural if we evaluate it through the prism of the classification-functional definition of leisure time. However, as noted above, leisure time, as a period of a person’s specific appearances, is a violation of any rational freedom that does not correspond to his inner essence. Therefore, at this stage of our development, we believe that it is more appropriate to set

the task of optimizing leisure time rather than rationalization.

The basis and the main means of achieving this is the creativity of the employee of the organization, the individual. It is well known that often on an informal basis the interests of the individual are better matched, the specific value of the action and the personal goal are realized, which determines the choice of time for recreation, develops and allows self-expression.

Thus, one of the components of a new approach to the organization of leisure time should be to create an opportunity to achieve the effect of its intrinsic value. This important feature of leisure time requires a serious approach to people's needs and aspirations.

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